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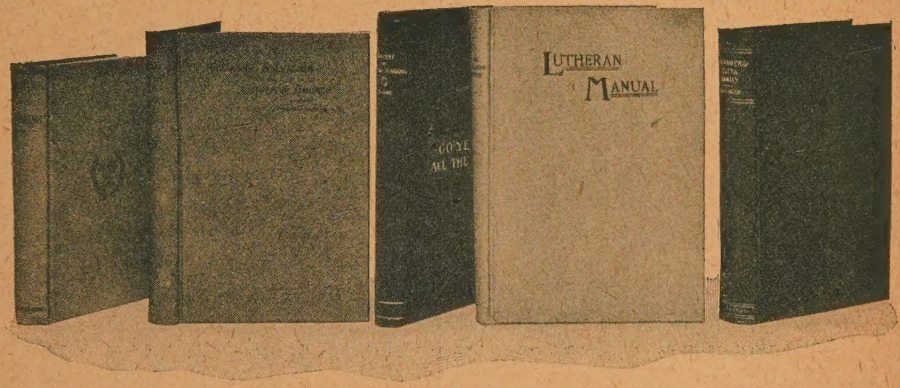

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Of the Church—By the Church—For the Church

Luther League Review

The Old City by the Sea

A Day in Sixteenth-Century St. Augustine

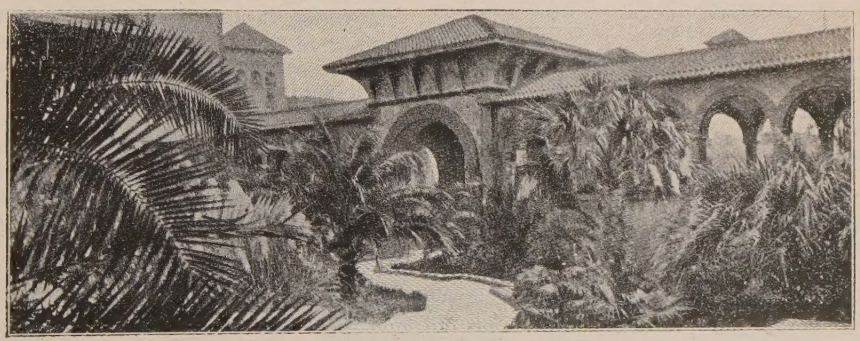
WE entered St. Augustine at night, when the lights in the towers of the Ponce de Leon, the world famous hotel, were the most conspicuous objects.

If Juan Ponce de Leon could return to earth and sail up the Matanzas Bay and look upon the place, as he did in 1513, 388 years ago, and behold the magnificent structure that bears his name, he would not want to tramp through the swamps and forests of Florida searching for the "Fountain of Youth." There are many old men in Florida to-day seeking the blessings of youth, but they have a more intelligent conception of the nature of the search.

The delicately blue sky, the radiantly brilliant sunsets, and the soft breezes combined to make the region of St. Augustine as delightful as any on the shores of the Mediterranean in old Spain.

Expert writers have despaired of describing the charm and the beauty of the Ponce de Leon and the adjacent hotels and grounds, and I will not attempt it. We entered through the gateway of the court and found ourselves in the midst of vegetation of tropical luxuriance, with fountains spouting cooling water in midwinter; we ascended the stairs of the grand entrance, stood under the dome supported by marble columns adorned with sylph-like figures, looked upon the paintings representing adventure, discovery, conquest and civilization; ascended the broad marble stairway to the dining room and read the inscription in the mosaic floor:

"Whoe'er has traveled life's dull round,
Where'er his stages may have been,
May sigh to think he still has found
The warmest welcome at an inn;"



COURT AT ENTRANCE OF HOTEL PONCE DE LEON, ST. AUGUSTINE

peeped into the spacious and elegant dining room; walked through the grand parlors, decorated in ivory white and gold, with frescoes of cupids, and garlands and filmy drapery amid the clouds. We walked through the gardens and lawns, filled with rare tropical and semi-tropical flowers, vines, shrubs, palms and trees, with ornamental fountains constantly spouting sparkling sprays of water.

It is indescribably beautiful, and I was told that once the place where all this magnificence is found was a swamp. Money, brains, labor and a bountiful nature have made the transformation. I thought of the moral deserts and swamps where money

"LIGHTNING EXPRESS." PLAZA, ST. AUGUSTINE

could make a like transformation to the glory of God.

ABOUT THE OLD TOWN

But it is not this modern elegance that most interests the visitor to St. Augustine. We drove about the town. The *plaza* is a little park in the center of the town. It is called "*Plaza de la Constitution*," from a monument erected by the Spaniards in 1813, in honor of a new and more liberal constitution adopted by the Spanish Cortes. There is also a monument, erected in 1872, in memory of dead Confederate soldiers. Two inscriptions are pathetic: "They died far from the home that gave them birth," and "They have crossed the river and rest under the shade of the trees." An old market house, now used as a lounging place, is pointed out as a "slave market," which is understood to be a guide's yarn.

The old St. Joseph Cathedral, completed in 1791, faces the *plaza*. One of the bells in the Moorish front bears the inscription,

"SANCTE . JOSEPH . ORA . PRO NOBIS . D . 1682."

This is claimed to be one of the oldest bells in the United States. The old sea wall keeps the water of Matanzas Bay from encroaching upon the town at high tide and in a storm. This old Spanish town had to protect itself from the sea as well as from the hostile aborgines and unfriendly nations.

THE CITY GATES

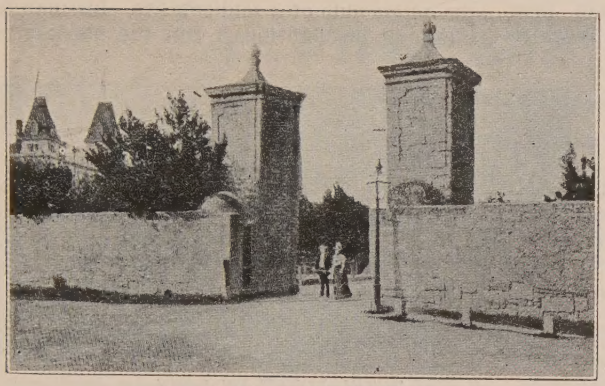
The most interesting and characteristic relic of bygone days is the city gateway. The town is on a narrow point of land, with the St. Sebastian River on the west and the Matanzas on the east. Across this neck, north of the town, a wall was built. Outside of the wall was a moat, or trench, which was filled with water, access to the town being over a draw-bridge, which was raised at night. Having read the description of the gates, when driving by the place I asked the young colored man who was our driver, "Where is the moat?" He hesitated a moment, and said, "He's oveh in the other cemetery." He had just pointed out to us the "Huguenot Cemetery," which is another yarn told to credulous visitors.

The city gates are perhaps several centuries old. They are built of coquina (pronounced ko-ke-na), a whitish coral-like stone, formed of broken shells and corals, which is obtained on St. Anastasia Island, nearby. Of this peculiar material all the old walls, the sea wall and the fort were built, and the walls of the great modern hotels are a concrete, of which coquina is the principal ingredient.

A MEDIÆVAL FORTRESS

The fortress of San Marco, now Fort Marion, more completely than anything else, takes one out of the present into the romantic and barbarous past, being the only ex-

A CHARACTERISTIC OLD STREET, ST. AUGUSTINE



OLD CITY GATES, ST. AUGUSTINE

ample of mediæval fortifications on the continent. It is a massive structure of coquina stone, with bastions, moat and outworks.

We wandered through the court of the old fort, peered into the dark casements, or quarters for soldiers, thought of the dungeons within, climbed the stairway, and, from the top, looked out upon the water and the old gates and the quaint town, with narrow streets and the towers of the modern structures, while the gentle breezes played about us. Nearby, children played upon the grass, the golf players indulged in their modern sport, and groups of people lounged about, a picture of perfect peace, in contrast with the warlike past, as suggested by the grim walls of the fort and the pyramids of cannon balls. And remember, this was on the 29th day of January, midwinter.

The walls upon which we stood were completed in 1640, after 191 years of slave labor and $30,000,000 had been put into them, and they now remain only an interesting relic. I would like to describe the quaint, narrow streets, with the overhanging balconies, but the picture presented elsewhere does that better than my pen.

AT OLD OCEAN'S SIDE

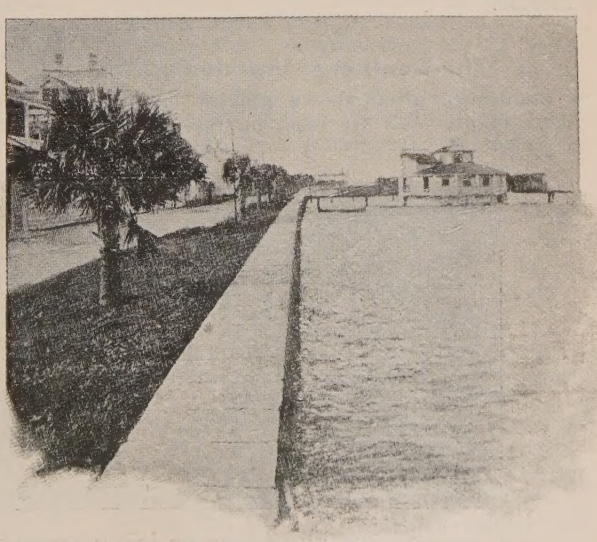
We had a delightful forenoon drive across the draw-bridge over the Matanzas to St. Anastasia Island and along the ocean beach for several miles, watching the tide coming in. A good road leads through the swampy part of the island, where mudhens dodged about and the graceful heron waded in the water of the increeping tide. We saw the quarries where great quantities of coquina had been quarried for the buildings in the town.

THE ST. AUGUSTINE LIGHT

We were the only one of the party who ventured to climp the winding stairs, 165 feet, to the top of St. Augustine lighthouse, but the magnificent and far reaching view over sea and land repaid the climb. The St. Augustine light is a fixed white light, with a flash every three minutes, and is visible nearly 20 miles. The attendant showed me the powerful lenses, which are made to revolve by clockwork, and which cause the flash. This three minute flash distinguishes it from other lights, as the Cape Canaveral light, next south, which flashes every minute.

THE FOUNDING OF ST. AUGUSTINE

The Matanzas Bay has its name from a tragic incident of the early Spanish days. The name is from the Spanish word *matanza*, signifying slaughter, and commemorates the massacre of the Huguenots, in 1565, at a point 12 miles south. The liberty seeking Protestant Frenchmen left their homes in France to seek a refuge in the new world, and settled on the St. Johns River, about 1564. It is said that many of them were disorderly and lawless. The Spanish King Philip, a zealous Roman Catholic, resolved to suffer no Protestant colony to settle in the territory claimed by Spain, and sent out Menendez to destroy it. He laid the foundation of St. Augustine in 1565, and then proceeded to destroy the French settlement. Some of the French escaped in vessels, and



A BIT OF SEA WALL AT ST. AUGUSTINE

when Menendez found the French fleet wrecked south of St. Augustine, by false promises he persuaded them to surrender, blindfolded them, led them behind the sand hills, and put them to death. The bodies of some of them he is said to have hung to the limbs of trees, with a placard which read, "I do this not as to Frenchmen, but to Huguenots."

The avenging of this atrocity by De Gourges is an interesting chapter. Imitating Menendez, he suspended the bodies of the victims, with this placard, "I do this, not as to Spaniards, but to traitors, robbers and assassins."

Thus St. Augustine was founded in 1565, 40 years before Jamestown, and 55 years before the landing of the Pilgrims.

The town was burned by the English in 1586, and again in 1665, and only its strong fortress and walls saved it from a like fate on subsequent occasions. In her 335 years' history the flags of three nations have floated above her citadel, and she has seen much of war and bloodshed.

We came away from our oldest town, wishing that we might spend many days there, but rejoicing that we live in times of peace.

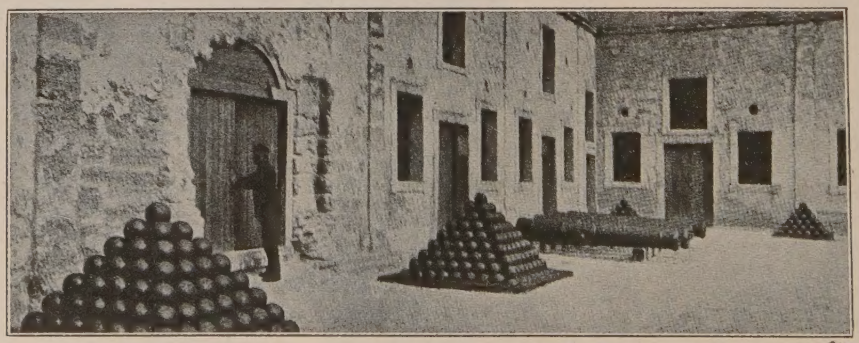
The train was filled with dust covered tourists, who had made the all day journey from points further down the East Coast, many of whom were carrying with them pineapples and other tropical fruits and plants, as evidences of their having been in Florida.

HOTEL PONCE DE LEON

The Conflict of Inaction

Endurance often shows greater heroism than action. We are most impressed with the active side of a soldier's life,—his marchings and his fightings. But the hardest to bear in that life are the long watches, the sentry duty, the strain of expectancy in the presence of the enemy. And in the Christian warfare it is often harder to stand on guard than to march or to fight. Just to keep watch against the approach of temptation, to guard the weak places, to be on the outlook against the "well placed sins," is not a very exciting and triumphant kind of work, but it is a very large part of a Christian's duty,—of a Christian's soldiership even. When the Apostle bids the Ephesians take to themselves the whole armor of God, we expect him to lead them into conflict at once. But his exhortation is to "stand,"—not to fight. And this standing on guard is the hardest and the most needful thing for us in most situations of life.—*Sunday School Times.*

— Not many years ago in Athens, Greece, an incident occurred of great interest to all Lutherans. The King of Greece, a Lutheran, was married to Princess Sophia, daughter of Frederick, of Germany, in a Lutheran church by a Lutheran pastor.



IN THE COURT OF OLD FORT MARION, ST. AUGUSTINE

Chapel Entrance and Casemates

A View and Review

of the Luther League Field

In the Empire State

CHRIST said, "I am come that ye might have life." And the life that He brought us is not this little sordid material life, but a life full of hope, of joy, of peace! In this new year may it be our blessed privilege to ever grow into a fuller preparedness for the joys of another world which He has gone to prepare for us, that we may be fit for the reward which shall be for those who have fought the good fight in the Church militant.

We often think that if we but had another's means, ability or wealth we, too, could do something worth doing. We are so used to favoritism in public life that we turn every way for enough influence to get ourselves appointed. But perfect governments are officered, not by official favorites, but by qualified men. It is wholly a question of personal fitness. It is not wanting something, but being worth something. And in this struggle for worthiness, throw yourselves on Him who is ready and willing to hear you. Let us be living stones in God's house to-day, that we may be a pillar in His temple by and by. Let us "attempt great things for God." Let us not be easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects Kingliness in the lives of those who would follow Him.

Then onward! be the war cry,
And onward still, so long
As we have self to conquer,
And souls to cheer with song.

GEO. D. BOSCHEN.

The League in New Jersey

Our aims, in general, are to secure increased, intelligent and efficient service in conformity with the plans of the congregations to which we respectively owe our allegiance. To this end, by personal contact, in conferences, oral and written presentations and in discussions we seek to provoke one another to interest and activity. Our particular aims, however, in securing these ultimate results are both extensive and intensive in their nature. We must draw to us those contact with whom will be of mutual interest and of common aid. Enlarged organization must then be used to secure and maintain higher ideals of service, enlarged intelligence and a deeper and more lasting interest in the things of Christ and of His Church.

Success has been ours in the past. Each convention brings encouraging reports of work achieved by our Extension Committee. Our roll of societies has steadily increased. The realization that common ends and aims are ours had led to a fellowship in service that is of inestimable benefit in the encouragement and stimulation that it imparts. The extending circle of such fellowship in service is to me an unmistakable sign of the more general activity of our people. The lay element is rising to an appreciation of its proper sphere; opportunities are seized, hitherto latent powers are now exerted and worthy achievements are recorded. Yet higher ideals and clearer and truer conceptions of our duties have come with the extension of our ranks.

The future of our work is bright. Perhaps never before has our State organization generally had such wise, capable and efficient officers and committee members as at this time. Many of those who have served efficiently in past years were again chosen to positions where they can be most helpful. The retention of these gives stability. Others, new to their present positions with us, we believe, are not unaccustomed to the duties devolving upon them. These will assist in creating a renewed interest in the local societies which they represent.

The place for our next convention is so located as to give hope for a largely attended, representative convention, and to assist not a little in successful efforts for extension work.

The evident determination to be represented at the convention of the Luther League of America, we hope, will lead to the sending of a large delegation from this State, and to a consequent stimulation of our work.

Yes, the prospects for our future are bright! Let us all labor in our local fields, and each one, in his proper measure, also for the extension and development of our work at large. FRED'K C. KRAPF.

The Keystone State

The Luther League movement is more firmly established in Pennsylvania at the present time than at any previous period of its history. Any one who has read carefully the reports, as published in the REVIEW, of ten Centrals that have held conventions during the past four months, cannot fail to be impressed by the tenor of those reports.

In the first place, they show that material gains in the numbers of both locals and

members are being made. One Central alone shows a gain of 300 members since its last statistical report. Nor is this growth confined to any one section, but it appears to be general throughout the State.

Another cause for rejoicing is the activity in all departments of Church work. In addition to faithful service rendered in their respective congregations, many of the Leagues have contributed liberally to both home and foreign missions, as well as to the eleemosynary institutions supported by the Church.

But there is one particular noteworthy work that the Luther League is doing—one of inestimable value—and that is along the lines of education. The results cannot be figured in dollars and cents—far better than that. It is developing a generation of young Lutherans into interested, educated laymen. The effect of this may not be so apparent now as it will be in a decade or two hence, but there is no doubt that within the time specified the Lutheran Church in America will count among its members a higher percentage of active, intelligent, efficient lay workers than any other Church in the land. There will be no lack of deaconesses or ministers or missionaries or Sunday school teachers. With an educated laity and a scholarly and cultured clergy, there is absolutely no limit to the possibilities of our well-beloved Church.

Another striking feature of the reports is the thoroughly religious and vital nature of the topics presented for discussion. Let me cite a few selected at random. We find that our young people in different parts of the State have had profitable discussions on "Lutheran Literature and Lutheran Music," "The Lutheran Conception of the Lord's Day," "Our Distinctive Worship," "The Work of the League as an Auxiliary to the Church," "Ideals of a Christian Life," "Our Lutheran Youth and the Twentieth Century," and so on—not a single futile or frivolous topic among them. A body of young people who can intelligently present and discuss subjects like these, or even listen to them and enjoy them (as they surely do), is the leaven that is steadily forcing the Lutheran Church to the fore.

These are but a few of the many encouraging features of the situation in Pennsylvania. There is a thorough harmony between the different Centrals, between the clergy and laity. Our pastors are and our young people are reciprocating by being more faithful and active in their respective church homes. The year 1902 gives every promise of being the most successful year the Luther League of Pennsylvania has ever known. The outlook is particularly bright and rosy and every effort will be made to grasp the golden opportunities that are within reach. A. RAYMOND BARD.

In and Around Pittsburgh

When receiving a report on the outlook you must always make allowance for the identity of the lookout and the exact humor he is in. It largely depends on the spectacle—whether he is wearing the shortsighted, pessimistic lenses or the far-sighted optimistic pair. All things look different accordingly, and one's whole life and activity come into adjustment with the way we view, rightly or wrongly, with clear judgment or with blind prejudice, our environment—past, present and to come.

Let us take a peep at the Luther League outlook in and about Pittsburgh through our pessimistic, misanthropic goggles just a moment. We're all sure to get them on at times. How foolish! Disfiguring alike to visage and vision. Well, things look a little dark. Our Leagues are largely lukewarm. Many are quite blind to their opportunities, and in their blindness go far astray. Our conventions are but poorly attended, too many wordly engagements interfere and distract. Quite a number of Leagues have withdrawn from our Central Association. Don't you suppose we are disheartened and downcast?

Not at all. Throw off the goggles. Put them away out of sight. Put on the gold rimmed optimistic glasses—more becoming and more trustworthy. Now let us see. The prospect brightens, is truly luminous. For, after all, it's not surprising that we find some Leagues and Leaguers indifferent and neglectful. When was it ever otherwise? There is still abundant leaven working for better things. And what matters it if our gatherings, both local and central, are small? Look to the quality, not the quantity. A few must always do the work—the planning and the execution. And what about the Leagues which have separated themselves and expressed dissatisfaction? Every one—eight in all—has been replaced by another which is in hearty sympathy with our aims and methods, and will co-operate and mightily strengthen our hands. Indeed it is best they should leave us, just as we would advise some restless member of our church to seek some other communion where he would find doctrines and forms more congenial. We welcome these new Leagues with heartfelt joy. Some come from the Beaver Valley, which has just opened to us, and promises to furnish much valuable material for our future growth and expansion. Finances also are in a sound and healthy condition. These

may be either a paralyzing burden or a strong, impelling force; and we rejoice that we are now untrammeled by debt. Activity is evident in seeking to extend our work; in introducing and recommending the reading courses, topics and Review, and especially in developing Junior organization. Thus the present is kept vigorous, and the army of the future is being enlisted and trained for intelligent and valiant service.

HORACE W. BIKLÉ.

From Illinois

It was the privilege of the writer to attend recently the convention of the Galesburg district, held at Galva, Ill. No truer pleasure can be found than to experience the warm interest of our youth for the welfare of the mother Church. Throughout Illinois the young people's movement is making steady progress. There is opposition to be overcome. Between the usual foes from without, the world, the flesh and the devil, and indifference from within, no wonder that our young folk get discouraged sometimes. But doubt, hesitation and indifference are steadily yielding. The Luther League of Illinois has never been better organized. The Luther League Topics, the best series of topics in existence, are steadily winning ground. A Hand Book of the Luther League of Illinois will be issued shortly. It will contain the State constitution and other matters of usefulness. District organizations are now found in practically all portions of the State, and while they are not as yet working in unison, there is nevertheless unity in reality, for all are engaged vigorously and consciously in promoting the welfare of the Kingdom of Christ and are zealous for the progress and appreciation of Lutheran Christianity. So that whether the societies are Young People's societies, or Christian Endeavor or Luther League, they feel themselves attracted toward the common bond of the Luther League.

There is one common principle which underlies all these efforts after organization which so characterize the Church in our day. It is the idea of the duty of Christian culture. This duty is especially incumbent upon our young people. God made youth as a time to learn in. To its fulfillment they should be incited in every possible way. But in accordance with the spirit of the times, the opportunities of modern life, the individual should himself be moved to an ambition in his own behalf. This is the high and difficult duty of the Luther League.

The writer would lay stress upon the following ideas as important to the right use of the League:

1. That in this day of swift intelligence and universal brotherhood and fellowship we should utilize our conventions heartily as an educative force. Conventions will stir up minds that might otherwise remain negligent or dormant. The principle of fellowship ought not to be omitted altogether, even if we do not wish to make it universal. The very fact of its limitation will make it signify the more.

2. That this work among the young people is wholly informal. Yet some degree of organization is necessary in order rightly to develop our youth in the consciousness of their rights and duties. But far from this interfering with the unity of the Church, or threatening with the peril of a church within a church, it will promote that blessed unity in Christ which is the glory of the Church and the beautiful working of the Spirit of truth. A recent issue of the *Lutheran* called attention to the remarkable unity shown in the comments of the General Council Sunday school publications. How the power of the truth would be revealed if in the future our young people should learn a similar oneness in Christ and His Church.

C. O. SOLBERG.

Outlook in Kansas

The work of the Luther League is certainly growing in the Sunflower State. Each annual convention has been better than its predecessor, and, if possible, a finer spirit of harmony prevails. Not that there ever was a serious difference of opinion or a feeling of antipathy between the several Lutheran bodies represented in the League, but there was a time when they did not quite understand each other's point of view, and hence several preliminary questions kept coming up occasionally at our meetings. At our last State convention, however, there seemed to be so perfect an understanding, so fine a spirit of tolerance of each other's peculiarities, and especially so intense an interest in the practical problems confronting us, that none of the controverted points were so much as raised.

This is as it should be. The Luther League was never intended to adjust doctrinal differences or questions of Church polity. Those are matters for the Church herself to attend to in the fullness of time through her regularly constituted synods and conferences. The Luther League deals with the practical questions of the Church, having, of course, a solid biblical and Lutheran basis of doctrine in her acceptance of the Word of God and the Augsburg Confession. Upon that broad and yet thoroughly Lutheran basis all Lutheran young people can work

together in the unity of the spirit and the bond of peace. That, we believe, is the position of every member of the Luther League of Kansas.

There are more people who are interested in the League than there were some years ago. Gradually a knowldge of Luther League literature is spreading throughout our churches, and when our young people see how excellent it is, they at once grow zealous for the promotion of the cause which it represents so ably and well.

Through the medium of this literature and that of our annual meetings we are becoming better acquainted, and that is all that is needed to establish the most cordial fraternal relations. Nothing could have been more beautiful than the spirit of unanimity that characterized our last convention. Where the Spirit of the Master is, the spirit of brotherly love will surely prevail.

Do the members of the Luther League of Kansas wonder what they can do to promote the good cause? My reply would be, first of all, secure the literature of the League and find out all you can about its principles, purposes and methods of working. What then? In a wise, proper, and yet zealous manner try to inculcate them in your own society, depending only on earnest persuasion and sound argument to convince the doubting. And, lastly, get your society in touch with the work of the Luther League of Kansas, and through it with the Luther League of America. L. S. KEYSER.

The Luther League in Wisconsin

The Luther League has had no phenomenal growth in the State of Wisconsin. Since the organization of the State League in 1896, but very few new local Leagues have been organized in the State, and no Central. Still there has been a growth, and it has been steady, and I believe our last State convention revealed the fact that while we may not be able to compare with other States in numbers, we make up for this deficiency in enthusiasm.

The German churches in the State are almost a unit in opposition to the league. The same can be said of an overwhelming majority of the Scandinavian churches. And these two branches cover almost the entire field of Wisconsin Lutheranism. The English Synod of the Northwest, which undoubtedly has a future, is, as yet, in its incipiency and exerts but little influence.

When I say that the German and Scandinavian churches have developed strong opposition to the Luther League movement, it is but just to add that the opposition is shown mainly by the pastors, the rank and file being more indifferent than hostile. But this clerical antagonism is serious enough, as it makes extension work an impossibility. Because of this prejudice and unfriendly feeling, it is found to be all the more necessary to carry on the work along conservative lines. And to go behind a pastor's opposition is something not to be thought of. There have been cases when endeavors to organize on the part of the young people have been strangled in the birth by the action of the pastor, and our Extension Committee, though willing and ready, found it impossible to lend a helping hand.

But there are hopeful signs which predict better success in the future. The enemies of the Luther League have found it necessary to do something for the young in the Church. Various substitutes for the League have been devised, and nearly all have proven abortive. While young people's societies of various names have been put into existence and again disappeared, the Luther League still lives and thrives. And it is gradually dawning on the most persistent antagonist that the Luther League has come to stay. TH. EGGEN.

No Perfect Ministers

"Probably there are no perfect ministers. Any layman can discover those qualities and limitations in his pastor which he wishes were otherwise. But, for that matter, there are no perfect people in the world anyway. Everybody could be improved. The part of wisdom in this, as in every other human relation, is to seek to recognize facts, adjust ourselves to them and make the best of them. The church member should not hold an attitude of aloofness toward his pastor because he does not, in all respects, come up to his ideal. On the contrary, recognizing his inevitable limitations, he should seek to co-operate with him and encourage him in every way possible. By the very nature of their work, and the cast of their minds which makes their work effective, ministers are peculiarly dependent on sympathy, not of emotional women, but of strong and self centered men. The intelligent and strong minded layman can do far more than he often imagines to make the work of his minister effective in the best sense.—*Watchman.*

— In one Lutheran church in St. Petersburg, Russia, five different congregations worship on Sunday in five distinct languages. They, and all other Lutherans in Russia, support their own church by voluntary contributions, and, in addition, pay their tax in support to the national church.

Luther League Topics

Sexagesima. February 24.

The Small Catechism

(Mark 4: 26-29)

Historical Topic reviewed by T. W. Kretschmann, Ph. D.

The Bible is the Book of books. Among other books Lutherans everywhere give the Catechism the first place. It is a small book—"*multum in parvo*" (much in little). But it is of such vast importance that it should be made a subject of careful study.

1. *What it is.*—It is not a story book, nor a book used as an ornament for the center of the table, nor a secular school book. It is a small book of instruction in the teachings of the Lutheran Church. And since the Lutheran Church assumes to teach only what is in harmony with the teaching of the Old and New Testaments, it is a brief summary of the doctrines of the Bible. As the Apostles' Creed is a "brief summary of Apostolic doctrine," so Luther's Small Catechism is a brief summary of Luther's doctrines; and as it is accepted as an authoritative confessional book of the Lutheran Church, it is likewise a brief summary of the doctrines of the Lutheran Church. 2 Tim. 3, 14; Heb. 13, 9; Acts 2, 42.

2. *Whence it came.*—It is called Luther's because it came from the pen of Dr. Martin Luther. In the year 1528-29 the visitation of the churches of Saxony was instituted under the direction of the Elector of Saxony according to the recommendation of Luther. In the days of that formative and reconstructive period there were great needs everywhere—in doctrine, practice and worship. To introduce a thorough going reform, official visitors were appointed to go to the individual churches and pastors, to investigate, counsel and instruct. But something more was needed. The ignorance that Luther discovered was shocking. One visit was not enough. Nor was it enough to appoint regular superintendents. The remedy must assume a more permanent form. The proposed remedy was the preparation in 1529 of the large Catechism for the indoctrination of pastors and advanced pupils, and the small Catechism for practical and common use with both pastor and people. 1 Cor. 4: 16; 11: 1; 1 Thes. 1: 6; Phil. 3: 17; Ps. 119: 105; 2 Tim. 3: 14.

3. *What it is for.*—It becomes a popular touchstone of Lutheran faith and teaching. If the teaching received anywhere is not according to the doctrines contained in the Catechism, it cannot be Lutheran; and as the Catechism assumes to teach the doctrines of the Bible, one or the other must be unscriptural. Though the Catechism is for the benefit of all (for even Luther himself continued to use it constantly for his profit), yet its main purpose is the instruction of the young. Catechetical instruction preparatory to Confirmation and the first communion brings the Catechism prominently before the minds of the young. It has been taught previously in the Sunday school. But the writer of this paper would emphasize what the Catechism itself emphasizes in the heading of each of the five parts: "In the plain form in which it is to be taught by the head of the family." The Catechism is a family book. It should be taught by parents to their children. That great privilege—to give religious instruction—should not be denied to those, nor despised by those, who stand nearest to the children. 1 Tim. 4: 13, 16; 2 Tim. 1: 5; 2 Tim. 3: 15-17.

4. *What it contains.*—First of all, Luther's Preface. This explains the origin of the Catechism, and stimulates and encourages study. It should not be overlooked. Secondly, the five parts, well known to all. There is really a sixth part, but it is subordinate. It is a Confession, and is considered as a prefix to the fifth part. Confession to God is necessary, and, as made to man, it should not be denied or forbidden to any who may long for a certain relief of conscience. And, lastly, there is the appendix, containing a form of prayer for morning and evening, a prayer for blessing and thanksgiving for the table, and a statement of duties for the various relationships of life according to scripture texts.

The "five parts" are of chief importance. The Ten Commandments reveal the perfect moral will of God. They are necessary, not to bring us under the bondage of law, but to condemn sin and to show the need of turning to Christ. Ps. 1: 2; Rom. 3: 20; Gal. 3: 24. The Apostles' Creed is the expression of our faith in the Triune God, according to the teachings of the Apostles. 1 Peter 3: 15; Eph. 2: 20; Jude 3 and 20. The Lord's Prayer is that model and all comprehensive prayer for Christians from the very lips of the Saviour. Matt. 6: 9; Luke 11: 1, 2; Luke 21: 36. There are two Sacraments, in which God bestows special grace upon us by the use of earthly means, water, and bread and wine. The fourth part, Baptism, teaches us how to become Christians and the meaning of that ordinance. Matt. 28: 19. The fifth part, The Lord's Supper, teaches us how this implanted new life is sustained and strength-

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ened by the Communion with the very body and blood of Christ. Mark 14: 22-24; 1 Cor. 11: 23-25.

The Catechism is a precious book. Its faithful use will open up to us the treasure house of the Word of God. It will serve its purpose well if it will make the Bible still more precious and its truth the jewel of our soul.

Quinquagesima. February 9, 1902.

The Infallible Rule of Faith and Practice

Act 20 : 26-32

Biblical Lesson reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the teaching of the Church of Rome as to the authority of the Scriptures? What is the teaching of the Lutheran Church? How does the Lutheran Church differ from the Reformed Churches in reference to the formative authority of the Scriptures?

Lessons for Our Own Lives: 1. *We need a supreme authority.*—Men have always sought and desired authority in religion. The Church of Rome invests the priesthood from rector to Pope with this authority and asserts that in the Church (which means the priesthood), the absolute authority resides. Radical religionists make the individual reason the supreme authority. This leads to every extravagance and fanaticism and to the schisms with which the story of the Reformed Church is filled. Rome secures by her theory a splendid organization, indeed, but loses truth and spiritual power. The Holy Scriptures are the sole rule of faith and practice, an authoritative rule, an infallible rule, sufficient and clear. This is one of the fundamental principles of the Lutheran Church and has proven itself in experience and in history as it proves itself in the individual life when submitted to the Scriptures.

2. *We do well to acknowledge and obey this authority.*—Hence the emphasis which our Church lays on the use of the Bible in daily life; upon the preaching of its truths as the great work of its ministry; upon the careful instruction of the young in the Catechism, the Bible, condensed and systematized. This gives us both a safeguard and a privilege. A safeguard in so far as we do not need to be misled—we do not need to study out every question of right and duty for ourselves, and then, perhaps, to come to a mistaken conclusion. We have the voice of God, directing us in reference to all the principles and many of the details of right believing and right living. A privilege in that we may know from this supreme authority what God would have us do, and since the chief desire of the regenerate soul is to do God's will, the path of duty is very plain to us, and with the indication of the way comes the assurance that God will defend and protect and give us success. To make the Scriptures our sole guide and authority, to do not what we would choose, but what we are sure God would choose, this simplifies and gives worth and certainty to our lives. May be learn the lesson.

First Week in Lent. February 16, 1902.

Martin Luther, the Monk

(Sam. 2, 1-9, 19-27.)

Historical Topic reviewed by Rev. H. W. Hoffman, Ph.D.

Intended by his father for the legal profession, Luther had pursued his studies in institutions of higher learning. Continued serious thinking upon the wrath of God, however, had filled his soul with an overwhelming fear and terror. The sudden death of his friend Alexino, who was probably murdered, also moved him greatly. The unrest of his soul, which failed to find the true comfort, led him to anxiously seek after holiness and to consider the means whereby it might be obtained. He remembered having heard how that the life of monks sanctified and regenerated and made perfect those who led it, and under the terrors of a fearful thunderstorm he made a vow to St. Ann, and at once entered the cloister of the Augustinian monks at Erfurt on July 17, 1505.

Whatever Luther did was done with his whole heart and soul, and thus he became a most earnest monk. Without murmur or complaint he discharged the meanest duties of a servant, even to going about the city with a bag to beg. In the early part of his life in the cloister his duties were particularly onerous, because exceptional burdens were laid upon him by his superiors in order to prevent him from engaging in studies which did not further the interests of the order. But with utmost zeal he himself endeavored to live in accordance with the stringent rules of his order and to satisfy the severest demands of monastic asceticism. Every evil tendency he endeavored to overcome by force, by fastings and self inflicted torments, as he tells us in his commentary on Gal. 1: 14. Again, he says: "I also was a monk for 20 years and tortured myself with prayers and fasting and watching and freezing, so that I might have died from cold. I hurt myself as I never shall again, even though I could." Sometimes he spent days in solitary confinement. And yet those inner temptations returned again and again. To the great sorrow of his soul he discovered that even as a monk he had not become another man, a man hallowed within and filled with peace. This torturing unrest of the soul, together with his severe

external discipline, broke his health, and in the second year of his monastic life threw him into a sickness, which brought him to the very threshold of death. It was at this time that the first ray of light entered into his soul, when an old monk watching at his side, because he knew not what else to say, prayed the creed, and like a drowning man clings to a straw, Luther clung to the words, "I believe in the forgiveness of sins."

It is true that Luther at that time was unable to grasp the full meaning of these words, but the light of God's grace had not fallen into his soul in vain. Not only under the encouragement of that old monk, but more still under the advice and instruction and comfort of John Staupitz, the Provincial of the Augustinian order in Germany, his faith cleared more and more. When once he complained to Staupitz about his temptations, he said: "Would you, then, be merely a painted sinner and have merely a painted Saviour? God does not play at shadows nor does He sport when He sends His Son into the world and gives Him to us." At another time he told him: "In the wounds of Christ temptation is understood and nowhere else." Thus Luther learned to understand the nature of the repentance of a pardoned sinner, and encouraged by Staupitz to ground his theology upon the sound foundation of the Word of God, he devoted himself to a most earnest and eager study of the Holy Scriptures. And whatever he read went right into his innermost heart, for his experiences had taught him to understand the Word.

In 1508, upon the recommendation of Staupitz, he was called to the University of Wittenberg, which had been founded in 1502. He was to lecture on Dialectics and Physics of Aristotle. Nothing could have been more distasteful to a man who was thirsting after the living waters of the Word of God. But afterwards Luther saw in this also the hand of God, for his intimate acquaintance with the Aristotelian philosophy enabled him the more thoroughly to combat scholastic errors. He varied his work, however, by continued study of the Scriptures, and in 1509, moreover, he began at least partially to teach theology.

His whole work was interrupted by his journey to Rome in 1510, which he was called upon to make as a delegate of his order in the matter of a dispute over the eating of meat. It was a journey which meant much to him. He afterward said: "Not for a thousand gulden would I have missed seeing Rome." His eyes were opened to all the worldliness and hypocrisy, the cruelty and heartlessness of the leaders of the Church in that center and heart of his religion. Seeking for peace he, like others, visited the sacred places. He tells us: "I was a foolish saint and ran through all the churches and crypts, and believed all the lies they told me." His knees were wounded to bleeding from creeping up and down the Pilate's stair. Yet within a voice of thunder kept crying to him: "The just shall live by faith." Disappointed, weary and sad, he turned his back upon the city. But on the way home he fell seriously ill at Bologna and was seized with great despondency. Suddenly there flashed again before his soul that grand word, "The just shall live by faith," and wonderfully refreshed and strengthened him. Never before had he studied the Epistle to the Romans as earnestly as now, and never before so clearly had he understood its central teaching of justification by faith—namely, that to them who believe in Jesus Christ, God reckons not sin into condemnation, but imputes to them rather the dearly earned righteousness of His Son.

Upon his return to Wittenberg he was moved by Staupitz to accept the degree of Doctor of Theology. Thereby he pledged himself to preach and teach the Word of God purely and to boldly defend its teachings. In order to do this the more effectually he again took up the study of the original languages of the Bible, Hebrew and Greek. His sermons, disputations and letters of this period show how the truth of the Gospel was more and more clearly apprehended. Self righteousness was recognized as the source of all unrest, but peace and true holiness were seen to be the fruits of that faith in Christ which lays hold on and appropriates His righteousness. The truth, found by the humble monk in his inner experiences, was now ready to be proclaimed to an expectant world.

2d Week in Lent. February 23, 1902.

The Loss of the Divine Image

Gen. 1: 26-27 Eph. 4: 17-19

Biblical lesson reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers. —What was the divine image in man? Wherein lay the difference between man before he had fallen and afterward? What is the power of the free will of the fallen man? Is it possible to regain the lost image of God?

Lessons for Our Own Lives: 1. *Let us lament our immense and awful loss.*—We are only too well able to realize it by the contrast with our present condition. To measure the loss of riches, one has need to know

the meaning of grinding poverty, and we know by the strength of the sin dwelling within us what treasures we have missed. To Adam it was easier to do right than to do wrong. To us it is so sadly easier to sin than to do righteousness. We can only imagine what it must have been to live in a world that bore no trace of the trail of the serpent. We have never seen anything like that, but we know the hideousness of his slimy track within and without. We, as regenerate, are only learning to do God's will easily, naturally, spontaneously, but to Adam before the Fall to talk with God, to live in Him, to do His behests, was simply nature. To be a well balanced man is to be a great thing, but since our first parents erred no man has ever experienced what it is, except the Son of Mary. Our balance is very strongly on one side—the side of sin. "Who can bring a clean thing out of an unclean? Not one," says Job (ch. xiv, 4). "That which is born of the flesh is flesh," the Apostle John tells us (ch. iii, 6). Our corruption of nature is inherited and lies deep. Lost is the image of God first stamped upon human nature. Woe is me!

2. *Let us be thankful that our loss is not irreparable.*—The lost image may be regained. Regeneration places its first large outlines in the soul and sanctification is but the work of filling in the lines with ever increasing clearness and correctness day by day. After awhile "reflecting as a mirror the glory of the Lord we are transformed into the same image," until at last "we shall be like him, for we shall see him as he is." Already we have the richest gifts and the most wonderful evidence of His love, in the redemption provided by His Son. And in that future life it will be better far to be a sinner, saved by grace, a blessed saint, with robes washed and made white in the blood of the Lamb, than to be an archangel, for Christ never so loved a spirit in Heaven as to die for him. And so we may join the old, true hymn of praise to Christ,

> In whom the sons of Adam boast
> More blessings than their father lost.

What Can Be Done

A brief note in the *Public Ledger* announces that "Evelyn Abbott, the Greek historian and fellow of Baliol College, Oxford, died recently at the age of 58 years. Soon after graduating the lower half of his body was completely paralyzed, and he was obliged to deliver his lectures and to do his work all his life lying flat on his back."

Few things can effectually handicap a man who is in earnest. Evelyn Abbott, the cripple; Helen Keller, the girl unable to hear or see; and last, but by no means least, Booker Washington, the slave, have shown what can be done when there is the willingness to pay the price of hard work and self sacrificing, persevering effort. Each had to surmount a seemingly insurmountable obstacle, and each succeeded grandly, so grandly that we are put to shame when we permit ourselves to be overcome by the petty difficulties which so often cause us to lose heart in the struggles of life.—*Lutheran Observer.*

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The Local League*

By Rev. J. E. Whittaker, D.D.

IN the circle of League activities the local League is the great center. All lines run out from it; all converge upon it. In it lies the germ; from it springs the growth. It is the life of the local League that flows into this convention, and if the convention fails —in numbers, in interest, in activity—it is because the local Leagues are themselves failures. The whole is never greater than the sum of all its parts; and nothing is large, as a whole, that is not already large by sections.

The local League has a life of its own; it has a spirit of its own. But as all created life depends upon a creating life, so the life of the local League flows from its great creative source—the Church of the living God. To separate the League from the Church is to cut the branch from the vine—to sever the limb from the body—to pull the foundation from beneath the building. All that the League is, all that it does, all that it aims to attain, goes out from the Church, lives by the life of the Church, centers in upon the Church. To the League the Church is all and in all. Hence the motto: "Of the Church, in the Church, for the Church!"

1. Let us regard the local League, first of all, as a social factor. Man is distinctively a social being. He is born for society; and every relation of life is a social relation. Put him in a position that deprives him of social advantages, and you unman him. The Church is a social organization—the communion of saints, the fellowship of believers, the family of God! The social side of our nature, therefore, dare not be neglected. If the Church does not supply its wants, the world will; and the world-supply is always the same—the lust of the flesh, the lust of the eye, and the pride of life! Here, then, is where the local League can make itself useful. The social appetite is a part of man's nature, even in its renewed estate. Christianity does not kill it—it exalts it, ennobles it, puts it on a spiritual plain. This social appetite is keenest in young life. It must be satisfied—not on the things which pervert the taste, but on things which refine it. And just here lies the local League's greatest danger. It starts out to compete with the world—not by destroying the world-spirit, but by entering into friendly rivalry with it, and in so doing it commonly makes the fatal mistake of adopting world methods. In its eagerness to catch the young it caters to the natural taste instead of cultivating a religious taste. This is destructive as well as deceptive. You can never make a man spiritually minded by feeding him animal food, any more than you can make him morally strong by training his muscular powers. If we give our young people only that which the world gives them, we are doing no more for them than the world does for them. The society that would furnish its members beer in order to keep them away from the saloon would not be doing a single thing for the cause of temperance; and the League that would furnish the pastimes of the world in order to keep the young from the associations of the world would not be doing a single thing for the Church. World pastimes in the Church is the latest device of the devil; and if he can only get the Church to live and act in worldly ways, he has not merely side-tracked her—he has actually hitched her as an engine of high pressure to haul his train!

No, Luther Leaguers, we must look higher than word methods and world ends. The placing of the individual soul in the proper relation to Christ by His Church must be the great aim; and the social features, even, of League life must tend in that direction. The music of the League should be sacred music; the talks of the League should be serious talks. When I say "serious" I do not mean "sour," and when I say "sacred" I do not mean "doleful." There is such a thing as lightness without levity, and we can surely become sprightly without being silly. To the worldling the social side of the League, with its churchly limitations, would have but little attraction. But to one alive in Christ it would be full of quickening interest. Pleasure is a relative term, even with us mortals. The ignorant man finds pleasure in one thing, the educated man in another; the sick in one thing, the well in another; the man of the world in one thing, the man of the Church in another. The social idea of the League should be essentially different in spirit and form from the petty things that attract and entertain the frivolous, frolicsome creatures of the hour; it should be elevated and elevating—lifted far above ordinary pastimes, and lifting up more into that which savors of the heavenly and divine. If we live in the Spirit, we should also walk in the Spirit.

2. Let us next look at the local League as an educating factor in the Church—a place to study and prepare for future usefulness. There is no Church that, from its beginning, has laid so much stress on the privileges and

* Address delivered at the seventh annual convention of the Central Luther League of Lancaster County, Pa., October 24, 1901.

duties of its lay members as has our own Lutheran Church; and no Church furnishes them as little preparation for the intelligent exercise of their privileges and the capable performance of their duties. It sometimes seems as if we preachers wanted to do all the work and get all the glory! But the organization of the League has done much to prepare our young people for useful effort in all lines of church activity. The very structure of the local League is educational. It is a deliberative body—an executive body as well. Working under a constitution, with officers to direct its movements and committees to carry out its instructions, it trains up its members along the lines that they shall follow when the affairs of the Church fall into their hands.

But the learning should not stop with the routine of the regular sessions. It should run out into well defined channels. In the catechetical class the foundations are laid for intelligent church life. In Sunday school the children are taught the great historic and moral truths of the Bible. From the pulpit they are instructed along both these lines, with special emphasis on spiritual applications. But where, or under what circumstances, shall our young people become familiar with the glorious history of our Church—her battles and her victories? When shall they for themselves take up the sytematic study of her teachings. This, to my mind, is one of the peculiar provinces of the local League. And this is the design of the Reading Course, which has been so well arranged and which, in the case of most Leagues, is so sadly neglected. The ignorance of many of our young men and women as to the real genius and life of our Church is alarming. Her strength, her distinctive doctrines, the place she holds in history, the sphere of her activities—so little is known of these things, so little cared for; and yet they are the source of spirit and power in effective church life.

But the League is beginning to break down this indifference and to bridge over the awful chasm; and a few years of patient yet persistent effort in the direction of a distinctive League literature will give us marvelous results. The field is boundless. It should not be limited to history and doctrine. it should deal as well with music, with forms of worship, and with church architecture—with everything that has to do with our life in the Church, our enjoyment of churchly appointments, and our usefulness in the Church's growth. The League is not an aimless thing. It was not gotten up for claptrap purposes. It is designed as a training-school for useful, intelligent service in every department of church activity; to make our young men and women interested in all the enterprises of the entire Church, and capable of taking their share of responsibility in church work. And to do this the educational side of League life dare not be ignored. This must be urged and emphasized; otherwise the local League will degenerate into a sort of mutual admiration society—a pantomime of pleasantries!

3. Let us now take a little glance at the working side of local League life. I pity the League that has nothing to do; I pity it because it is destined to die. Every healthful life is full of action; when action ceases the life itself hangs in the balance. It is not necessary that every League should give itself up to the same line of work; and yet, there is inspiration in united action. One League might be so situated as to manage a mission Sunday school; another might devote itself to work among the heathen, through the regular Boards of the Church; a third might measure its usefulness by the needs of the congregation of which it forms a part. Each must be governed by circumstances; but one and all should be doing something; and that something should be for some one else—a doing good to all men according to opportunity. There must be no drones in the hive of the Church!

There are certain principles that should govern the local League in its operations. It should not attempt impossibilities. To do that means failure, brings discouragement; and discouragement often ends in disaster. It is well to tax our strength; that is the way to gain greater strength. But to overtax it is to break down the little strength we already have; and the last state will be worse than the first! The League should not undertake a work which it cannot perform through its own resources. To do so leads into dangerous complications; it suggests hazardous means; it leads to unchurchly practices. If it champions a cause, it should act within the limits of its unaided powers. It should do its own work, manage its own affairs, rely upon its own efforts, and be able at all times to fall back successfully upon its own resources. In this way it will be self-respecting, as well as gain the respect of the congregation to which it owes its being and for whose advancement it spends its strength. And the League should not start out with the idea that it is to be a great channel for raising money. Just as soon as that becomes its aim it becomes mercenary in spirit, mercenary in method, mercenary in all its life. It will have the grasp and greed of the miser; it will measure its usefulness by the number of dollars it can coin

—the meanest measure of a life! Material strength is bound to fail. The Church of Rome tried to win her way through the world by the power of the sword and she ingloriously failed. The leading churches of the day are looking for victory by the might of the dollar, and they are doomed to disappointment—their very wealth will turn to rend them! The millions of Rockefeller, generous as have been his gifts and noble as has been his purpose, are more of a curse, this very day, to the Baptist Church than a blessing—centering, as they do, in a great school which is undermining the foundation principles of the Christian religion—doing it, too, in the name of Christ! Raise money, if you please, but raise it from your own pockets, not from the pockets of some one else—much less by "midway" practices. Give, if you please, but give from your own gain; don't give what belongs to others—let them give for themselves and in their own way. In short, whatever the League does, let it be measured by the ability of its members; and, above all, let it be upon that lofty, dignified plain which becomes so lofty and dignified an institution as the Church of the living God—the earthly part of that which in the fullness of its glory exists in heaven! The Church purchased by the blood of Christ must be sustained by the most precious gifts that we can bring to God's altar. Whatever we give, must be given with love in our hearts, a prayer upon our lips, and with clean hands.

4. The last point—and I shall but touch upon it—has to do with the local League in its relation to worship. The local meetings, first and above all, should be religious meetings; they should meet the wants of the soul. And should this religious element prove irksome to any of the members, it is but a proof that they need, not less, but actually more of it. But aside from the religious character of the League meetings, its members should be devout worshipers in the assembly of God's people. In order to reach this end, the educational side of the local League must once more be emphasized. What nobler thing could the League do than to study the Order of Service, so as to get a clear conception of the full meaning of our forms of worship? What nobler thing could its members do than practice the Responses, one by one, till they have fully mastered the melody? Then when they enter the House of the Lord, they can sing with the spirit and with the understanding; then, too, they can worship God in the beauty of holiness!

After all, the entire trend and tendency of the local League should be Churchward, while all fellowship in the Church should be heavenward. Life for the true Christian has but one goal; and all the energies of life should be spent in reaching it. A League may be a social success; it may be an educational success; it may be a financial success; but unless it leads up to the full enjoyment of one thing needful, it will be a spiritual failure; and whatever fails at this point, fails at every point. It should be the great aim and effort, therefore, of the local League to secure regular and devout attendance upon the stated services of the sanctuary, hearty co-operation in the work of the Church, and intelligent participation in all its privileges; and then it will accomplish something truly grand—something lasting as eternity. To this end the local League must get rid of the zeitgeist that suggests so many of its plans and gives shape to so much of its action. God is a spirit; and those that worship Him must worship Him in spirit and in truth! And the spirit of God must be the only guide in League plan and League execution.

Let us not be discouraged. We are passing through our formative period. Many a twig perishes before the tree attains its full size, but with a rich soil beneath and a bright sky above, it will at last spread out in beautiful proportions. And so with the local League. The little untimely growth will wither and fall away, but it is sending its roots down into the deep soil of truth; it is rearing its branches up into the pure air of heaven, which the Spirit of God breathes upon it and into it; and some day—we may not see it—but some day, if the League is true to its Lutheran antecedents, it will branch out as one of the most beautiful, one of the most fruitful, plants in this earthly garden of our Lord!

One Man's Work

Here is Mr. Booker T. Washington's service to Tuskegee in a nutshell: The industrial institution, which was begun without a dollar of capital, has now 90 teachers and 1140 scholars, all near the age of college students. At the beginning an old hen house was one of his class rooms, and a scholar usually held an umbrella over him during a rain while he heard a class. His landlady did the same for him at breakfast. Now it takes $80,000 a year for his school, and he raises the money. Such a man deserves the highest recognition, and it is coming to him.—*Christian Work.*

— In Italy there are twenty-one Lutheran churches and missions.

Luther League Review

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ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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Editorial

A New Year Prayer

Let Thy favor and Thy blessing
Crown the year we now begin;
Let us all, Thy strength possessing,
Grow in grace and vanquish sin.

"Time WAS—is past—thou canst not it recall;
Time IS—thou hast—employ the portion small;
Time FUTURE—is not—may not ever be;
Time PRESENT—is the only time for thee."

"Be diligent." "The night cometh when no man can work."

"He has hard work who has nothing to do."

Gail Hamilton writes: "A duty is not to be shirked because it is disagreeable; but if it can be made agreeable, by all means make it so." And the poet Milton thus puts it:

"The mind has its own place, and in itself
Can make a heaven of hell, hell of heaven."

So that it is upon oneself, and not upon the circumstances, that the success depends. The right mind in the right place leads to proper work, no matter what the circumstances and surroundings are.

Over the doorway of one of the buildings of the Pan-American Exposition at Buffalo was this writing: "The Weakest among us has a Gift." It is the duty of each one to use that gift for God's honor and glory. Every talent should be employed for Him, and His cause, and each should work to the best of his ability, leaving the result to Him.

Let the aim of every Leaguer for 1902 be that which was spoken by an active member of another denomination in a meeting of that Church, "I live to make my Church a power," and with this united effort the Lutheran Church will be a power not only in name, but in efficiency.

The motto selected for the convention of the Luther League of America, to be held in 1902, is "Working and Praying." We cannot work without prayer, nor pray without work, the one being a requisite of the other, and the two inseparable from each other. As we prepare for this convention, whether as delegates or those interested in the subjects to be discussed and the action to be taken, let us bear in mind this thought, and may our work in Local and Central Leagues focus in the National Convention in a service which shall not only be enjoyable to those who attend, but shall be spiritually helpful to all connected in any way with the Luther League. While the temporal matters require attention, let us not forget the spiritual, but may that enter more and more into our League thought and work throughout this than in the year just ended, and thus will we, the young people of the Lutheran Church of this coun-

try, be a mighty lever in the onward and upward movement of the Church of Christ.

"Thou shalt call His name Jesus." How much that name means to the hearts of men. There are other names in the world's history which stand for money, for wisdom, for worldly power, for military glory. What does your name stand for? When your name is mentioned what is the thought that springs up in the hearts of men?

Apply this to your Luther League. When it is mentioned, what does it suggest to the hearers? A League whose members are faithful to their church and pastor, faithful in their communion and all their Church obligations, interested in and devoted to the cause of missions, a League full of the spirit of service? What kind of a reputation and character has your League?

With the coming of the new year came new and great opportunities and responsibilities. The greatest of these will be the opportunities and responsibilities in spreading the kingdom of the Christ. Let us have our eyes open to our opportunities and our hearts faithful to our responsibilities.

"The King's business requires haste." We cannot be indifferent or half hearted if we mean to be faithful and conscientious. The years fly so quickly. The opportunities pass. So many are perishing. We shall ourselves soon be called away, that we may well at the beginning of the new year ponder the words of the Master, "Wist ye not that I must be about my Father's business?" "I must work while it is day."

We hear much in these days about the wonderful things men and women do under the influence of hypnotism. But hypnotism does not make character. The best and lasting influences come from men and women with great characters. Such characters are wrought out under the inspiration and power of the Holy Ghost. Thus the Christ life is reproduced in us. Thus are produced the lives that never die. Such lives and characters ought to characterize our Luther Leagues as organizations full of spiritual power, which reveals itself in loving and humble service for the Church.

God's Goodness

Every day is bright with the Lord's tender mercies. Of old, the widow whose barrel was low and her cruse scant found her store miraculously replenished, so that through a season of famine it was sufficient for her and her household. When the guests at the wedding feast in Cana of Galilee tasted the water that was made wine by the Master they knew that never had they drank such wine at any other feast. Sitting down and meditating, making amid the world's bustle and haste a little clear space where we may be still, we cannot but own that God's goodness is ever flowing round our incompleteness, and His bounty making our deserts to blossom as the rose. And so—

We may never doubt His goodness,
We must ever trust His love,
By a cord that cannot sever
We are bound to our home above.

And, therefore, on our journey
Henceforth we walk by faith,
Till He gives us fuller vision
On the other side of death.

A Great Leader

Each man like the insect which works in the coral island does his work and then dies, but the great workman never dies. Each man plays his note in the great orchestra of life, which swells its majestic music on from era to era; but there is in that music a harmony of parts, an artistic unity and design, which demonstrates a great composer, and an ever loving Leader of the mighty strain. This leader is God over all blessed forevermore.—*World.*

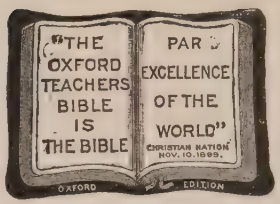
A Motto for the New Year

"I asked the New Year for some motto sweet—
Some rule of life with which to guide my feet;
I asked, and paused; he answered, sweet and low,
'God's will to know.'

"'Will knowledge, then, suffice, New Year?' I cried;
And, ere the question into silence died,
The answer came: 'Nay, but remember, too,
God's will to do.'"

Lutheran Leader says: "The Oxford is ahead of all others."

Paris Exposition, 1900
Highest Award



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For Boys

About 40 years ago, says the *Ledger Monthly*, a ragged little boy named "Tommy" used to sit on the piers at Glasgow and watch the boats skimming over the waters. He was neglecting the messenger service, for which he was paid 60 cents a week; but he could not help that, for the yachts fascinated him. One day he said: "When I grow up to be a rich man I'll have a yacht of my own, the finest and fastest that was ever built." Suddenly "Tommy" disappeared, and a letter postmarked New York told the old folks how he had run away to America to make his fortune.

Prosperity proved somewhat coy, but the young emigrant managed to save enough to pay his way home to Glasgow. That boy declares to-day that his first trip here made him, for it taught him "Yankee shrewdness and enterprise." His father had managed to amass a fortune of $400, and this whole amount was invested in a little provision shop.

This was the humble beginning of Sir Thomas Lipton's 450 stores in all parts of the world. He is the largest individual land owner in Ceylon, where he cultivates tea, coffee and cocoa; in London, among a hundred other lines, he is contractor for the British army and navy; he has warehouses in Colombo and Calcutta; in Chicago his packing house kills 3,000 hogs a day; he sells tea in New York, makes candy in London, runs a restaurant that cost $500,000, where 12,000 are fed daily at a halfpenny a head. Despite his $50,000,000 he manages to be busy and happy, but one of the happiest days of his life was during the late Queen's jubilee, when 360,000 of the poor of London sat down as his guests.

See to it that the young men of the Sunday school and League are faithful attendants at the church services. Make them heartily welcome. Take a personal interest in them. Don't let them slip away from the church.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— The *Sonntagsgast* for December, Rev. G. U. Wenner, D.D., editor, publishes the latest statistics of the Lutheran Church in New York City and compares them with the report published in the same paper in 1899. There are 112 congregations and 41,897 communicants, an increase in two years of seven congregations and 3,704 communicants.

— The property of the Church of Holy Trinity, on West Twenty-first street, near Sixth avenue, Rev. C. Armand Miller, pastor, was sold recently for $200,000, and is to make room for a business building. As the congregation are obliged to vacate the premises before March 1, they will have to seek temporary quarters in which to conduct their services for a time. No site has as yet been selected for a new church, but it is likely that a location south of Fifty-ninth street will be chosen.

Brooklyn

— On Sunday, December 8, the Church of the Redeemer, Rev. S. G. Weiskotten, pastor, celebrated the fifth anniversary of the consecration of the beautiful church building, which is on ornament to that section of the city. The services were conducted by the pastor. One of the interesting features of the occasion was the announcement that subscriptions to the amount of $17,000 had been secured toward the fund of $20,000 intended to be raised for reducing the church debt.

— The English Lutheran Church of the Advent held its first services on Christmas Day. The attendance was small, but the field is promising. In one week's house-to-house canvass the names of nearly 50 Lutheran families were found who are not members of other churches and are mostly English speaking. The denominational Sunday schools are full of children of Lutheran parents.

Philadelphia

— Bishop Von Scheele and his estimable wife could not have wished for a more cordial and royal reception than that given them by the Luther Social Union of Philadelphia and their guests, on December 2, in Seminary Hall at Mt. Airy. It was a fitting climax to a series of ovations accorded them during their brief visit in this country, and before their departure to their native land on December 3. Addresses were delivered by Dr. L. E. Albert and Wm. J. Miller, president of the Social Union. Prayer was offered by Rev. J. H. Harpster, of Guntur, India.

— Rev. Chas. G. Spieker, formerly pastor of Trinity Church, Scranton, Pa., has begun the work of establishing a new English congregation at Ogontz, near Philadelphia.

— The Rev. Geo. B. Hancher, Ph.D., was installed as pastor of the Church of the Apostles on December 15, Rev. G. W. Sundt preaching the sermon and conducting the installation service. The new church building is nearing completion, and the interest has grown to so great an extent that the attendance at service has more than doubled since the election of the new pastor. The prospects for a large accession are very bright.

— Rev. Luther E. Albert, D.D., has completed 50 years of continuous service as pastor of Trinity Church, Germantown, now a part of Greater Philadelphia. The celebration of the golden jubilee extended over several weeks. The series of services was introduced by Doctor Albert preaching again the first sermon he preached in Germantown. A whole evening was given to the young people. Addresses were made by representatives from the Sunday school, the Young Men's Lyceum, the Senior and Junior Christian Endeavor societies, the Ladies' Aid Society and the Young Ladies' Guild.

Washington

— St. Paul's Church, Rev. F. W. Moot, pastor, has canceled its debt of $1,800. The fund was raised by subscription at a recent Sunday morning service.

Baltimore

— St. Paul's Church, of Baltimore, Md., Rev. Chas. M. Eyster, pastor, celebrated its fiftieth anniversary on Sunday, December 1.

Cincinnati

— Rev. J. A. M. Ziegler, D.D., resigned the pastorate of the First Church, Cincinnati, Ohio, to take effect December 31, 1901.

— The Missouri Synod has authorized the organization of Christ English Evangelical Lutheran Church, of Cincinnati. The new congregation was visited and service held on December 13 by Rev. H. P. Eckhardt, of Cleveland, the chairman of Missouri's Home Mission Board.

Pittsburgh

— Mrs. Harry Probst has given a new organ to the Church of the Redeemer, Rev. R. W. Wood, pastor.

Reading

— "Old Trinity" celebrated its sesqui-centennial with special services on Sunday and Monday, January 5 and 6. Prof. J. Fry, D.D., who spent half of his life in the pastorate of this church, preached the sermon on Sunday morning and Rev. D. H. Geissinger, D.D., of Pittsburgh, on Monday evening. Other clergymen assisted the pastor, Rev. E. T. Horn, D.D., in these services. The date is the one hundred and fiftieth anniversary of a congregational meeting held January 6, 1752, when it was decided to erect the first Lutheran church in Reading, but a congregation really existed during the preceding year.

Trenton

— On Sunday, December 15, Rev. Chas. T. McDaniel was installed pastor of the Lutheran Church of Hill Crest, Trenton, N. J., by Rev. E. B. Killinger, of Trenton, and Chas. S. Albert, D.D., of Philadelphia, Pa. The charge to the congregation was delivered by Rev. E. B. Killinger, the charge to the pastor by Doctor Albert.

MISCELLANY

— Rev. Dr. Daniel J. Hauer, the oldest clergyman in the United States, died on November 28, 1901, at his home in Hanover, Pa., in his ninety-sixth year of age. Doctor Hauer was in the active ministry of the Lutheran Church for 69 years, having retired from pulpit work four years ago.

— The result of a house-to-house canvass in Toledo, Ohio, will surprise many Lutherans.

We had hardly dared to expect that numerically Lutherans were in the lead among Protestants in this bustling city of over 125,000, but such is actually the case. There are 19 Lutheran churches in the city, with a membership of 4,139. There are probably between 20,000 and 24,000 people of Lutheran extraction in the city. The Toledo Lutheran justly protests against the action of the Census Bureau of separating the German and English Lutherans as if they belonged to a different faith, thus giving Methodists the first place.

— On Sunday, December 15, the beautiful new edifice of St. Luke's Church, Marietta, Ohio, Rev. W. E. Brinkman, pastor, was consecrated. Rev. Dr. J. D. Severinghaus, of Chicago, preached the sermon in the morning, and the dedicatory sermon in the evening was by Rev. J. A. M. Ziegler, D.D., of Cincinnati. The building is of the Roman type of architecture and is beautifully decorated. It cost about $25,000 and will seat over 800 people.

— St. Paul's Church, at Alliance, Ohio, Rev. Abram Miller, pastor, which was organized in 1892 with 29 members, recently subscribed a fund of $2,700 to cancel all its remaining indebtedness and pay for a new pipe organ.

— On Friday, November 8, 1901, the new Ladies' Hall of Carthage College, Carthage, Ill., was dedicated. The hall is a three-story brick building, cost $7,500, the citizens of the town giving $5,000 and Mr. and Mrs. Henry Denhart, of Washington, Ill., $2,500, the building being named Denhart Hall in honor of this and other generous gifts made by them to the college.

— Roanoke College receives $2,000 from the estate of the late Captain Wilson, of Rockingham, Va.

— The Synod of New York and New Jersey, Rev. J. B. Remensnyder, D.D., president, claims the largest percentage of increase in numbers in 1900 of any Synod in the General Synod. Its rate of increase was 12.9 per cent., while that of the General Synod at large was 1.4 per cent.

— A Moller organ has been presented to St. John's Church, Martinsburg, W. Va., Rev. C. S. Trump, pastor, by Mr. George Ryneal, Jr., of Washington, D. C., as a memorial to his father and mother.

— Trinity Evangelical Lutheran Church, Riverside, Cal., was dedicated December 8.

— The Lutheran church at Boulder, Col., Rev. Payson Young, Ph.D., pastor, has canceled a mortgage of $200 with contributions, among which are one of $25 from Hon. Charles A. Schieren of New York, and one of $11 from the Luther League of Laramie, Wyo.

— On Sunday, December 1, the handsome new Swedish church at Paterson, N. J., was dedicated with impressive services conducted by the pastor, Rev. A. Aaron. Rev. G. Nilsemus, of Brooklyn, preached the dedicatory sermon.

— St. Luke's Church, Valatie, N. Y., Rev. W. H. Graves, pastor, has been renovated and improved at a cost of about $1,600, and on Thursday, December 19, was reconsecrated. The consecration sermon was delivered by Rev. J. B. Remensnyder, D.D., of New York City. On Friday evening the Luther League was addressed by Rev. W. M. Baum, of Canajoharie, and a reception followed.

(*Continued on page 30.*)

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Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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IMPORTANT

In order that the Statistical Secretary of the Luther League of America may have a complete list of every society connected with the National organization, the President and Corresponding Secretary of every local organization and of every Central or District organization are requested to send names and addresses of their officers to him at once and proper blanks will be forwarded for additional information. Address Charles K. Hunton, 440 So. 18th Street, Columbus, Ohio.

NEW YORK STATE

New York City

—The annual meeting of the Luther League of New York City will take place at the Church of the Epiphany, 72 East 128th street, on January 20, at eight in the evening. There will be reports from the officers and committees showing the progress that has been made during the past year. There will also be election of officers. A full attendance and an interesting meeting are expected.

—The Luther League of Holy Trinity gave an entertainment and Christmas festival on Monday, December 30, to forty worthy but poor Lutheran children of the East Side and their parents. Gifts of clothing, shoes, hats, &c., as well as candy and toys were distributed to the children under the direction of Sister Emma. Groceries were also sent to some families. The League raised $100 for this purpose, and its committee of young ladies have been sewing for

the past year upon the garments. This is the second year of this branch of the League's successful work.

— The Young People's Society of Gustavus Adolphus' Church gave a "Measuring Party" on Saturday evening, December 14, which was well attended. At the regular social meeting the society presented Mr. Albert G. Rudwall, organist of the church, with a diamond stud as a token of appreciation of his services to the society. The presentation was made by Pastor Stolpe.

— Sister Emma of Christ Church, East Nineteenth street, recently distributed copies of the story, "John Westoff—Lutheran," among the members of the Luther League of that church.

— On the evening of December 8 the Luther League of the Church of the Atonement held their anniversary services, the Rev. A. Steimle of Brooklyn preaching the sermon on that occasion.

— The Young People's Society of Grace Church, Rev. J. A. Weyl, pastor, and their friends, on December 10 heard the interesting and instructive lecture, "A Month on the Nile," by Dr. Jacob Fry of Mt. Airy Seminary, Philadelphia.

Brooklyn Central

— The Central Luther League of Brooklyn held its regular meeting December 16, 1901, at Emanuel's Church, Seventh street near Fifth avenue. President George P. Moller presided. After the business session Rev. C. Armand Miller of New York gave a good address on the success and duties of the League. The meeting closed with solos by two ladies of the League of Emanuel's Church and the Lord's Prayer. The next meeting, which takes place in January, will be the annual meeting.

Rochester Central

— There was a large attendance at the bimonthly meeting of the Luther League of Rochester and vicinity, which was held in Concordia Church, Rev. Dr. C. N. Conrad, pastor, on Thursday evening, November 21. The opening service was conducted by the pastor of the church and the closing service by Rev. F. F. Fry, pastor of the Church of the Reformation. The paper for the evening on "Why We Are Lutherans," was read by Rev. Dr. G. H. Gomph of Pittsford, N. Y., after which a social hour was spent in the school house, where refreshments were served. A committee was appointed to look into the advisability of holding quarterly mass meetings in the various city churches.

— The "Trinity Brotherhood" of Trinity Church held a business and social meeting on Friday evening, November 15, at the residence of Mr. A. L. Genzmer, 5 Essex street. After the transaction of business Mr. Edw. Hettig, a local humorist, entertained with several selections. Refreshments were served, and the meeting was a most successful one.

— The Lutheran Workers of the Church of the Reformation, Rev. F. F. Fry, pastor, held their regular monthly meeting on November 5, in the newly-furnished church parlors. The meeting was presided over by the vice-president, Miss Amelia Hoehn. Rev. and Mrs. Fry were present and were heartily welcomed. Roll call showed an attendance of forty. Seven new members were received.

— More than fifty members of the Young Men's Association assembled on the evening of November 11 to inaugurate their work for the winter. It is interesting to note that every organization has increased in membership during the past month. Four young men were received into this society. The treasury is in a flourishing condition and the society volunteered to relinquish the Sunday evening collection, which had been granted to them every month.

— On October 16 the Young Ladies' Society of Concordia Church held a social at which more than one hundred were present. Dr. Conrad made an address. On November 20 the society gathered at the home of Miss Eliza Dember, the president, unexpectedly to her, and presented her with a silver fruit basket as a token of esteem.

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PENNSYLVANIA

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Philadelphia Central

— The Leagues in the different churches have entered upon the winter's activities, and the members are devoting their earnest efforts to the advancement of the work in the respective churches with which they are connected. More are studying the Topics this season than heretofore, and are anticipating much profit from the new arrangement. All the Leagues had representatives in the recent Reformation Festival conducted by Mrs. H. E. Monroe, and as a result of that effort $750 were raised for the Porto Rico mission.

Allentown District

— A convention of the Allentown District League was held at Easton recently. Rev. E. M. Grahn of Easton spoke on "Lutheran Literature and Lutheran Music for Our Young People." Rev. G. W. Sandt spoke on "The Attitude of Young Lutherans Toward Religious Societies Outside of the Church." Rev. Mr. Strodach of Trenton, N. J., treated of "The Altar;" Rev. F. E. Cooper of South Bethlehem of "The Lutheran Conception of the Lord's Day," and Rev. A. Steimle of Brooklyn of "Our Distinctive Worship."

— The Young People's Association of St. Paul's Church, Catasauqua, elected the following at a recent meeting: Pres., Reuben C. Weaver; vice-pres., Gertrude Case; sec., Esther Younger; treas., John C. Witt; budget editor, Charles Erdell; assistant editors, Gertrude Case and Otilia Beitel; organist, Estella Mack; ushers, Frank Hausman and Joseph Hammer. Executive Committee, Otilia Beitel, Katie Will and Clarence D. Heckenberger.

OHIO

Miami Valley District

— The seventh convention of the Miami Valley District League took place on Friday, December 27, at St. Jacob's Church, Miamisburg, Rev. F. W. E. Peschau, D.D., pastor. The morning session was devoted to business. In the afternoon the following addresses were delivered: "The True Position of Lutheranism in the Christian Church," Mr. H. Calvin Ter Vehn; "How Shall We Make Our League Meetings More Interesting?" Rev. C. F. Steck; "The Work of the League as an Auxiliary to the Congregation," Miss Tryphena Gilman. All were practical and helpful. In the evening an oration on Gustavus Adolphus was delivered by Rev. S. A. Ort, D.D., LL.D., Dean of Wittenberg College.

ILLINOIS

Tri-City Central

— The eighth annual convention of the Tri-City Luther League assembled at the Swedish Lutheran Church in Moline, Ill., at 8 p.m., Friday evening, December 7. The programme, prepared by the members of the League from Davenport, was successfully carried out, the principal feature of which was the address of Rev. Dana C. Johnson of Iowa City, his subject being "A Life of Service." The following afternoon the delegates met in business session. Rev. C. A. Hemborg of the Swedish Lutheran Church delivered an address of welcome, which was responded to by Rev. E. Hoffsteen on behalf of the visitors. The reports of the officers for the year showed the affairs of the Tri-City Luther League to be in a flourishing condition. The newly elected president, Rev. E. Hoffsteen, spoke forcibly on "Lutheran Enthusiasm." At the close of this session a banquet was served in the dining hall of the church. Rev. C. A. Hemborg acted as toastmaster and several speakers gave short talks on Luther League work, each receiving hearty applause. Social intercourse filled out the evening. The final session, Sunday afternoon, was under the auspices of Grace League of Rock Island. Professor Foss of Augustana College, who was to have delivered the closing address, was called away, and Rev. E. F. Bartholomew, D.D., spoke in his stead on "A Call to Service." The next convention will be held in St. Paul's English Lutheran Church, Davenport, Iowa.

IOWA.

— The Luther League of St. Paul's Church, Davenport, Iowa, Rev. W. H. Blancke, pastor, held its annual meeting on November 27, when the following officers were elected: Pres., Clara Eckmann; sec., O. Hamann; treas., Roscoe Allen.

Inauguration Day at Trenton.

Special Reduced Rates via Pennsylvania Railroad.

For the benefit of those desiring to witness the inauguration of the Governor of New Jersey, at Trenton, on January 21, the Pennsylvania Railroad Company will sell excursion tickets to Trenton from all stations on its lines in New Jersey and from New York City, on January 20 and 21, good to return until January 22, inclusive, at rate of a single fare for the round trip. (Minimum rate 25 cents.)

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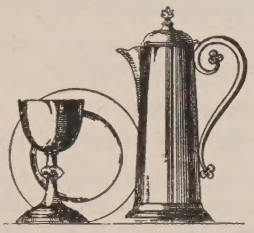

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The Junior Leagues

[For This Department Write to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.]

TO every League and Leaguer a most Happy New Year! The Lord bless the work, done, doing and to do. Back your resolves with resolution.

May 1902

Be the year for you!

The Luther League stands for the largest (and may we not add the greatest?) body of Protestant Christians in the world.

The Junior Leagues of to-day contain the germ of the future Church. They will have their problems and their triumphs, their efforts and achievements.

That thou doest, do quickly.

True religion, while it is self-denying, is social. Is your work full of the spirit of kindness toward all?

As spokes from a wheel, the various lines of usefulness run out from a Junior League; into the heart, hand, soul, mind of the child, into the homes of the Church, the city, the country; into the work of education; into the orphanages, the hospitals, the asylums; into the far off lands of India, China, Alaska and the islands of the sea. What a beautiful thing it is to be able to help to send a barrel of clothing to the destitute, or food to the hungry, or light to the people in the darkness of ignorance, dense superstition and fear; and to break the chains which bad habits and customs have laid on our race.

If the Junior League is not in the Church because it is of the Church, by the Church and for the Church, it is not fulfilling its real mission; it has missed its mark.

It is the plan of the giant "trust" corporations to make the failure of any one connected with them absolutely impossible. In this they humbly stand for the work of the true Church, and of every Junior corps and Luther League in the same; all under the guidance, we trust, of the Holy Ghost. True, there may be strong counteracting powers of the world, the flesh and the devil; and the Herods and Cæsars may seek the young child Jesus to destroy Him, may imprison and behead John and Peter and Paul; and rich Dives may in his lifetime receive his good things while poor Lazarus suffers only the pangs and sorrows of many evil things.

But the Church abides, built on the firm, true Rock, and presently the old evil storm has spent its force; and, lo! all things are become new; the good has won the day!

Who puts his trust
In God most just,
Hath built his house securely.

And, though there may seem only to be doubt, fear and sorrow in our path; the journey is but short, and the holy city's gates will widen as they welcome in the free soul, whose only hand board by the way was the cross.

Please give each Junior Leaguer something to do for the Church! There is much gain to a Junior League by the appointment of committees to take charge of the many kinds of practical work. Each of these committees ought to be given opportunity to report at the meetings, and should be expected to show that they have done good work. Thus a committee to foster the observance of the Lord's Day, another on temperance, another interested in the merciful care of animals, another in visiting the sick, another in reading the Bible to the aged, another in speaking only pure, true words would awaken an interest and be exceedingly helpful in the work of practical Christianity. The reports from these young workers will often become more than interesting—inspiring.

A fine way to impart Church History to the young (a thing about which most of our young people know too little), is to tell it. Make it as a wonderful story and impart it in this way. There are many important facts that will startle, arouse, encourage and impress the minds of childhood, which they should have; but which the Sunday school lesson cannot possibly give in its limited hour.

Decision

Once to every man and nation comes the moment to decide,
In the strife of truth with falsehood, for the good or evil side.
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.

James Russell Lowell.

NOTES, pure, sweet and delightfully enchanting, captivate the ear. It is this very charm of tone that most distinguishes

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Book Notes

THE CHORAL SERVICE BOOK. Containing the authentic plain song intonations and responses for the Order of Morning Service, the Orders of Matins and Vespers, the Litany and the Suffrages of the Common Service for the use of Evangelical Lutheran congregations, with accompanying harmonies for organ. Edited by Harry G. Archer, organist First Church, Pittsburg, Pa., and the Rev. Luther D. Reed, pastor Emmanuel Church, Allegheny, Pa. Philadelphia: General Council Publication Board. $1.25.

We are unearthing the treasures of our fathers one by one, and this is not the least of them. This publication means a campaign for the reintroduction into our Lutheran worship of the ancient and devotional "Plain Song," with its reverent and uncolored unison, its simple yet profound Johannean meaning. Progress will be slow, the process of ministerial and popular education will be long, the adoption of the intoning of some portions of the service will probably never take place as here indicated (nor, in our opinion, be advisable and practicable); yet he has little appreciation for the peculiar genius of our Church who will not heartily welcome this volume, and feel thankful to the editors who must at sacrifice be producing it for us. The lengthy Preface is worthy of study, and we wish that every Lutheran minister would devote himself to the careful reading and perusal of the entire book; it would mean the death of an excessive individualism in the conduct of the worship in our churches.

THE MASTER OF THE SCIENCE OF RIGHT LIVING. By Newell Dwight Hillis. Pp. 45. 50 cents. Fleming H. Revell Co., New York.

Jesus Christ as the Divine Standard for right human life, and the solution thus afforded by Him for the problems of obscurity and preparation, of work, of temptaion, of wealth, of failure—this makes up the substance of these pages. The author and his style are well known. The form of publication is attractive.

CHRIST AND LIFE. By Robert E. Speer. Pp. 232. $1, net. Fleming H. Revell Co., New York.

A reprint of a number of articles published in various Christian periodicals. Mr. Speer's manly, yet unworldly dealing with the practical matters of our lives gives his words muscular power against ordinary human conceptions of duty and privilege. A Christian's prayer, standards, friends, foes, thinking, feeling, activity, &c.—these are among the subjects thus handled.

BIBLE LESSONS FOR LITTLE BEGINNERS. By Mrs. Margaret J. Cushman Haven. Pp. 223. 75 cents, net. Fleming H. Revell Co., New York.

For the use of primary Sunday school teachers, mothers and all interested in the instruction of the youngest children in the great foundation truths of the Bible. The plan for the course is to present the truth in accordance with the psychological laws of the child's interest and growth, and each subject is treated with simplicity and thoroughness. "How shall I teach the lesson?" and "Why should the lesson be taught in this way?" are both answered in the case of every lesson. Suggestions for music, pictures, &c., are also given.

THE TWENTIETH CENTURY NEW TESTAMENT. A Translation into Modern English. Part III (Pastoral, Personal and General Letters and the Revelation). Fleming H. Revell Co., New York. 50 cents.

The title describes the work. The translation has been done by twenty British scholars, who to date have remained unnamed; this of itself throws suspicion upon the translation, and suggests that the publication may be in the interest of some special theological tendency. An examination of this third part removed some of our fears, although we see an inclination to soften the strength of some strongly evangelical and orthodox passages. The English is genuinely modern and good, and no one will deny the smoothness of the reading. This edition is tentative, preparatory to a revised final publication.

THE MAJESTY OF CALMNESS. By William George Jordan. Pp. 54. 50 cents. Fleming H. Revell Co., New York.

THE KINGSHIP OF SELF-CONTROL. By William George Jordan. Pp. 59. 50 cents. Fleming H. Revell Co., New York.

The titles are merely those of the first of a series of sermonettes or essays gathered together in these two booklets. They are reprinted from the *Saturday Evening Post.* Pithy, epigrammatic, stimulating, inspiring, true—these adjectives describe the contents. They are good reading for tired, discouraged hours. They should be self-revelations to many. The publication form is dainty and tasty.

MEN OF MIGHT IN INDIA MISSIONS. The Leaders and their Epochs, 1706-1899. By Helen H. Holcomb. Fully illustrated. Pp. 352. $1.25, net. Fleming H. Revell Co., New York.

Here are the stories of men like Ziegenbolg, Schwartz, Carey, Martyn, Scudder,

Hall and Duff. Ye they are not just biographies of the individuals, for the development of missionary activity in India is traced in the lives of these men. It is not denied that others have done their own noble and effective work, but these typical workers were so related to each other that their lives, each distinct in itself, yet form together a connected whole. The book contains a large amount of information not hitherto available, is well illustrated, and is gotten up in excellent style.

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS FROM THE REFORMATION TO THE PRESENT TIME. By Gustav Warneck. English translation edited by George Robson, D.D. Portrait of the author and twelve maps. Pp. 364. $2. Fleming H. Revell Co., New York.

Professor Warneck is doubtless the greatest authority among men concerning the whole subject of missions, not only as to their history, but as to questions of principle and policy. His whole life has been given to the subject with that thoroughness which characterizes the devotion of a German professor to his specialty. With that same thoroughness the facts from all the world have here been gathered into brief compass and stated with marvelous interest when one considers the necessary condensation. Doubtless here and there this or that particular movement may claim itself not sufficiently recognized, yet a fair and balanced judgment has evidently been the aim. The translation has been well done. For those who cannot read the German this is a first book upon missions in the English language.

SIGHARD: THE TALE OF A CENTURION. By William Schmidt and Walter Schuette. Pp. 466. $1.25. Special price until Jan. 15, 90 cents. Walter E. Schuette, 428 Erie street, Toledo, O.

A well told story of the life of a young German of the first century, who becomes a Roman centurion, and is finally detailed to Palestine, where he at the cross of Jesus is the Roman soldier who uttered the scriptural statement concerning Jesus as Son of God. Very interesting details are involved concerning the life and religion of the early Germanic tribes, the slave trade and general conditions of Roman society, and the life of Jerusalem. A devotional account of Jesus' life from Palm Sunday on is included. Aquila and Priscilla, Pontius Pilate and his wife are other Scriptural characters who take an important part in the story. We commend the book heartily. The hero is a bit too heroic at times, and some of the statements concerning the Resurrection seem unwarranted.

Pamphlets Reviewed

"The Augsburg Home Department Lesson Book." Quarterly; 15 cents a year. A new division of the Augsburg Lesson Series. Lutheran Publication Society, 1424 Arch street, Philadelphia.

"The Lesson of Reform," an address before the American Humane Association, Pittsburgh, Pa., by Albert Leffingwell, M.D. A lesson for further reform from great humanitarian efforts of the past.

"A Year of Progress in the World's Student Christian Federation." Copies from 3 West Twenty-ninth street, New York. Reports from all parts of the world in answer to nine questions sent to the various leaders.

"Luther and the Reformation," by Rev. J. C. Jacoby, D.D.; pp. 32; 10 cents, per doz. $1, per hundred $6. Lutheran Publication Society, Philadelphia. A brief and clear statement of Luther's life and development, and of the results of the Reformation. We suggest that any future edition omit the statement on page 25 that the there enumerated matters were "the *fundamental doctrines of the Lutherans.*"

"Bits of Thought," by C. P. Weiskotten. Pp. 64. Avil Printing Company, Philadelphia. Several hundred pithy thoughts are here gathered, arranged quite thoroughly to follow the course of Jesus' life, and illustrated with well-known pictures. They are nuggets of rich ore from the Divine mines. The publication is in the interest of missions.

Church Items (*continued*)

— Rev. Dr. G. A. Bierdeman, who for many years has been pastor of the Church of the Holy Communion, Utica, N. Y., has felt obliged to resign on account of ill health.

— Rev. Theodore J. A. Huegli has accepted the call to the Tabernacle Church, at Albany, N. Y.

— The will of the late Louisa Gotwalt, of York, Pa., makes direct bequests of $3,000 and contingent bequests of $37,000 for the furtherance of Lutheran Church work.

— The Orphans' Home and Asylum, at Germantown, Pa., will receive about $9,000 by bequest from the late Miss Martha McKnabb.

— The New German and English Lutheran church, Wilkes-Barre, Pa., Rev. Paul E. Bergman, pastor, is to be dedicated early this year.

— The new Lutheran church at Scranton, Pa., Rev. Luther Hess Waring, pastor, will be dedicated in March.

Pennsylvania Railroad Company will Issue Clerical Orders for 1902.

The Pennsylvania Railroad Company announces that clerical orders will be issued for the year 1902 to ordained clergymen having regular charge of churches located on or near the line of its road.

Application blanks may be obtained of ticket agents, and same should reach the General Office by December 21, so that orders may be mailed them. Orders will be issued only on individual application of clergymen when made on blanks furnished by the company and certified to by one of its agents.